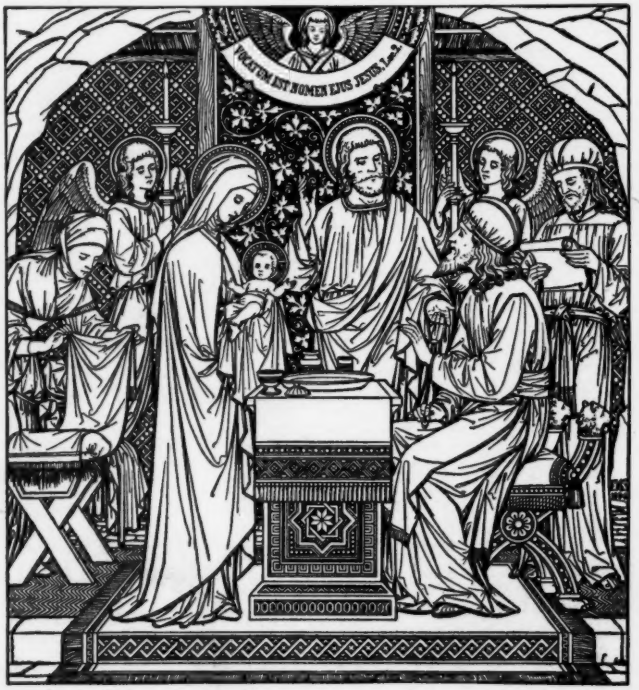
Tabernacle and Purgatory



Vol. 19 **JANUARY, 1924** **No. 9**

Address: ***Benedictine Convent of Perpetual Adoration, Clyde, Mo.***

Statue of the Sacred Heart with Vigil Lights

We have had wonderful success in the marketing of a Statue of the Sacred Heart with a receptacle at the base to take a Vigil Light Glass.

We are, therefore, offering the following combination to Catholic families: One **Statue,** 13 inches high; one **Ruby Glass;** and one dozen 15-hr. **Vigil Lights.** This will be sent postpaid within a distance of three zones on receipt of $3.00.

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LAPIDAR

An excellent, non-poisonous remedy for purifying the blood and toning up the system. LAPIDAR is not an ordinary patent medicine. It is composed of leaves, flowers and herbs, all gathered from the mountains in Switzerland. LAPIDAR is compounded by Rev. Father Kuenzle of St. Gall, Switzerland, the best authority on Swiss Alpine herbs, whose books are in official use in many schools in Switzerland. LAPIDAR acts favorably in cases of gout, skin diseases, abscesses, stiffness of the limbs, faulty circulation, etc. It has a very beneficial effect especially on the stomach, kidneys and lungs. Price $2.50 per box.

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An effective remedy for **neuralgia** and **rheumatism.** These and similar ailments are speedily relieved and, as a rule, permanently cured if the Liniment is used at the proper time and according to the directions enclosed. Price per bottle $1.50. Procured genuine only from

Benedictine Convent of Perpetual Adoration, Clyde, Mo.

Back Numbers of "Tabernacle and Purgatory" containing instructive and valuable reading matter, and beautiful pictures. Mailed on request at 6 cts. each, or five different copies for 25 cts.

TABERNACLE AND PURGATORY

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New Year Greetings 1924

All greetings our hearts would utter
Of thanks sincere and true,
Are in this New Year greeting:
May Christ be e'er with you!

His Grace so strong and powerful,
All gifts to you impart;
His Love so sweet and tender,
Inflame your inmost heart.

His Hand, with care paternal
Your ways this New Year guide;
His Gifts of price eternal,
Within your soul abide.

Such is our prayer and our wishes,
Our New Year greeting true:
O Friends, so kind and faithful,
May Christ be e'er with you!

Benedictine Sisters of Perpetual Adoration, Clyde, Missouri

First Visit of the Angel Gabriel after the Nativity of Our Savior

Copyright

Ben. Convent, Clyde, Mo.

Praised and Adored be without End,
Jesus, Our Lord, in the Blessed Sacrament!

With these words we meet and greet you, dear friends, solicitors and readers on the threshold of the New Year 1924. In what better way could we greet you than through the Blessed Sacrament, our very life, and the source of all your hope and grace and consolation! To what messenger could we more fittingly confide our greetings than to our Eucharistic magazine, devoted to the honor of our Divine Savior and His Blessed Mother! May "Tabernacle and Purgatory," then, bear to you our heartfelt New Year wishes.

May the coming year be for you a year of grace and benediction, a year of richest merit for eternity. Oh, that it were given to us to fulfill these wishes; but should we regret that it is not in our power? No! This rests in the Almighty hands of our Heavenly Father who Himself guides and directs all for our best. Let us look confidently to our merciful Father in heaven, let us take refuge to Him; He bears us in the hollow of His hand.

May this be not only a year of grace for us, but likewise a year of consolation for the Dispenser of Graces Himself, — Jesus in the tabernacle. May many faithful souls offer the Prisoner of Love the homage of adoration, praise, thanksgiving and atonement. Let us surround the Eucharistic Throne of our King and God, our Brother and Comforter. Then, if we fulfill our duties, we may confidently expect that grace and consolation, light and strength will be imparted to us from the Sacred Host in richest measure throughout the New Year and make our year one of benediction for time and eternity.

Benedictine Sisters of Perpetual Adoration, Clyde, Mo.

A Special New Year Wish for 1924

DID you wish Jesus a Happy New Year this morning?" Francis was asked by his mother. "Oh, yes, mother; early this morning!" "And what did you wish Him?" she questioned. "When I kissed His picture, mother, I wished Him that He wouldn't have any more thorns in His Heart." — What thoughtfulness of a child!

We have all seen pictures of the Sacred Heart, and know that the thorns surrounding It represent the wounds inflicted on our Savior by men's ingratitude. We, too, wish our Lord at the beginning of this New Year that He would not have any more thorns in His Heart... How shall we pluck them out? How shall we replace them with roses? — St. Bernard gives us the key when He exclaims: "O amiable Jesus, if thou wert known, Thou wouldst be loved! Oh, I implore Thee, make Thyself known, make Thyself loved!" This is the way. We must make Jesus known in order that He may be loved.

A means to promote this honor and love of our Savior is to spread "Tabernacle and Purgatory," a magazine devoted to the Most Blessed Sacrament. The Principal of a college who, entirely disinterestedly, recommends our periodical, speaks of it in these terms: "It is the most beautiful magazine; the great ideal of a worthy priest to procure a purely devotional magazine, finely printed, beautifully illustrated and on high grade paper — something which will be a tribute of praise to our Eucharistic Lord, and a means to extend His honor and that of His ever-blessed Mother. Note particularly that all advertisements are excluded; there is no fiction or worldly news; everything breathes the most elevated devotional spirit. All the articles are written in the ablest manner, and deal with the subjects of highest interest, viz., the Holy Eucharist, the Sacred Heart, our Heavenly Mother, St. Joseph, the holy souls in purgatory... Who can estimate the power of such a magazine as this in spreading the truths of our holy Faith, in affording consolation to the afflicted and those in difficulties, and as a means to bring nearer, in some degree, the kingdom of Christ on earth!"

The words of this good man convey the purpose of "Tabernacle and Purgatory." Be an apostle of the Holy Eucharist by making a resolution to spread our magazine during the New Year. Our Lord has revealed: "Whoever by word or writing promotes the honor of God and his neighbor's advancement will have this reward — that all which is gained for our Savior will be acquired and gained for himself." See list of valuable, useful premiums on page 280.

Tabernacle and Purgatory

A monthly periodical devoted to the Most Blessed Sacrament and the consolation of the Poor Souls. Price $1.00; Canada $1.25.
Published with the approbation of Rt. Rev. Francis Gilfillan, D. D.

Vol. 19 **JANUARY, 1924** **No. 9**

The Crib and the Altar

WE are now in the holy time of Christmastide. In spirit the eyes of all Christians turn toward Bethlehem, and rest lovingly upon the Son of God who in the form of a charming Infant lies in a manger. The Holy Night with its eventful mysteries of grace and benediction, lives on in our memories. Perhaps something like a keen disappointment or mournful longing for the real, living Babe of Bethlehem steals into our Christmas joy.

However, if we enter a Catholic church and see the flicker of the perpetual light before the altar, we know immediately that **the same Holy Babe reposes in the tabernacle** which almost two thousand years ago was born in Bethlehem. When we have the happiness to assist at Holy Mass, we hear from the lips of the priest at the altar, the same glad tidings which of old resounded clear and sweet from the angels over Beth-

lehem's hills: *"Gloria in excelsis Deo* — Glory be to God on high and on earth peace to men of good will." Suddenly all is still; a feeling of awe takes possession of our souls as once it did the shepherds. We behold the mysterious Bread, the Sacred Host, elevated by the hands of the priest, and our knees bend in silent worship of the Divine Child. The altar is transformed into a crib. There upon the white linens, where but a moment before the priest placed the holy bread, **now lies the Heavenly Babe** wrapped in the swathing bands of the sacramental species. Verily, here is our Bethlehem! *Venite adoremus!* — Come, let us adore!

If our searching eyes longingly seek the crib, let us turn them with faith toward the altar before which we may bend our knees with the same reverence and love, as did the pious shepherds and magi in the stable of Bethlehem. Crib and altar alike proclaim the real presence of our Savior Jesus Christ. If we penetrate deeper into these two wondrous mysteries, the Incarnation and the Holy Eucharist, we shall realize more fully their close resemblance.

Crib and Altar Reveal Humility, Love and Sacrifice

What we admire in both is first of all an **infinite humility, a boundless abasement of God.** His majesty, His power, and wisdom were lowered to the deepest depths. The infinite power of God seems annihilated in the helpless Infant, dependent on the Mother's will, subject to human power. Helpless in the crib; still more helpless upon the altar! Here is Jesus without motion, without will, dependent on the word and will of the priest. Yes, **the altar is a second crib,** the birthplace of a mystery of Divine abasement, the continuation of a life of poverty and self-abnegation. "Learn of Me because I am meek and humble of heart" (Matt. xi. 29), resounds from the poverty of the crib and echoes from the altar.

Crib and altar — both show us the infinite humility and abasement of the Son of God; both are likewise witnesses to His **infinite love and mercy** for us poor children of men. The whole creation gives testimony of this love. All that exists, all that delights and serves us, our life, our body and soul with their splendid faculties and talents, all are gifts which God's omnipotence created and His love dispenses. From the crib, however, the whole immensity of God's love beams upon us.

The Infant in the crib is God's gift of love to the world. For our sakes the Son of the Most High descended from heaven and became **all ours;** He clothed Himself in our human flesh and became as one of us, our Brother; He dwelt in our midst and shared our sufferings. It were necessary for us to comprehend the greatness of God Himself in order to fathom the depth of His love in giving us **Himself.**

Sacrifice upon **sacrifice,** the Son of God took upon Himself when He descended into the crib to show us the immensity of His love. He exchanged the beatitude of heaven for the bitterest poverty and pain; His glory for the darkness of earth; His honor for ignominy; the jubilant praise of the heavenly choirs for the curse and rejection of man; His omnipotence and wisdom, for the helplessness of a child.

The Altar, the Crown of God's Love

Thus the infinite love of God addresses us from the crib in the strongest and most touching words, and the same wondrous deeds of Divine love are revealed upon the altar. Still more: the crib was only the beginning, **the altar is the completion, the crown of God's love.** It is the same great and infinite gift He here offers, **Himself.** "Behold the tabernacle of God with men" (Apoc. xxi. 3), we must exclaim when we reverently enter the venerable edifices of our churches. Present upon our altars is the Son of God, Jesus Christ, who in the fulness of time came into this world and became our Brother. He is present with the same Body that lay in the manger, with the same Soul that dwelt in His Body on earth, with the same Blood that coursed through His veins, with the same Flesh that He assumed from the Virgin Mary, with the same Heart aglow with love in His breast. He is present just as He was, lived and suffered, and is now glorified in heaven, only He is hidden from our view. What a magnificent Gift!

Not only **near us,** but **in us** does He wish to dwell. Our heart, our inmost self He will have for the crib into which the dear Child allows Himself to be laid as the precious Gift of heaven. As often as we receive Holy Communion we may celebrate Christmas in our heart and joyfully sing the *Gloria* of the angels. We may enfold in our arms and press to our heart the sweet, heavenly Child, and as closely as possible unite ourselves with Him. Ah, indeed, a precious Gift! Never did man call a greater his own!

New Year Maxims

TO them that love God all things work together unto good (Rom. viii. 28). Because God knows how to draw good from evil, and is likewise able to effect it, the question arises: For whom should He do so, if not for those who give themselves unreservedly to Him? Even sins, from which may His mercy preserve us, God uses as a means to augment the virtue of those who belong to Him. This is exemplified in the holy King David, St. Mary Magdalen and a host of others.

Through God's goodness, countless advantages will accrue to us from the hardships, trials and persecutions that await us in the new year. Let this truth be deeply impressed upon our hearts, and whenever a cross befalls us, let us calm our soul with the thought that **God ordains all for the good of those who love Him** with their whole heart. Although we may not understand the way and means by which the good will be effected, yet let us be convinced that it will assuredly come.

St. Gertrude once besought our Lord for a New Year gift for the religious of her community. Jesus answered, "The New Year gift most conducive to My glory that I can bestow on these souls is the **desire to please Me in all things, and confiding abandonment** to My Divine Heart."

2. Our Father who art in heaven!

If God were not our Father, Jesus Christ would not have commanded us to call Him by that name. What then have we to fear from a Father without whose will not a hair falls from our head? It is really astonishing that we, the children of such a powerful Father, such a good Father, such a merciful and benevolent Father, can use, or rather misuse our time for anything but to love Him tenderly and serve Him faithfully. God has charged Himself with our eternal welfare, and yet we would take things in our own hands! Alas, thereby we accomplish our ruin! God knows best what is good for us. Let us trouble ourselves about temporal things no more than He wills, and we shall experience His Divine help. "Think of Me," said Jesus to St. Catherine of Siena, "and I will think of thee."

3. Hitherto, has anything been wanting to you?

Thus our Lord addressed His apostles. He had sent them out without money, without staff, without shoes; had provided them with but one tunic, and upon their return, He asked: "When

I sent you without purse and scrip and shoes, did you want anything?" (Luke xxii. 36.) This applies equally to us. Have we ever been forsaken in the trials of this life, even at a time when our trust in God was somewhat wanting? No! Why, then, would we doubt but that our present sufferings will tend to our welfare? **God has never forsaken us, could He do so now when we have given ourselves more than ever to Him?** Let us not fear future evils; not half the things we look for will come to pass, and the other half will be light to bear, for God will bear both us and our crosses together.

When, therefore, according to God's eternal decree, we must endure pain and suffering, let us not fear nor falter; **our Savior is at our side.** St. Ephraim says, "Men know how much their beasts of burden are able to carry, and they do not overtax them. The potter knows how long his clay must remain in the oven before it is fit for use. Would it not then be folly to say that God, infinitely loving and infinitely wise, lays too heavy a load upon us, and tries us too long in the fire of tribulation? Oh, let us resign the care of ourselves to Him! Our body will not be baked longer or harder than is good for us!"

4. The life beyond will last forever.

Daily, hourly, we are advancing toward eternity. We have already set one foot upon its brink. If only it be a happy eternity for us, what will it matter if our short life on earth was beset with trials and difficulties? Three or four minutes' suffering now will secure for us never-ending consolations, and should we not be willing to accept it? **By bearing the trials and tribulations of this life for love of God, we will heap up precious treasures for eternity.** Let us consider as vain and worthless all that has no value for eternity. Again and again St. Aloysius asked himself: "My soul, how does this look in the light of eternity?"

5. In the Cross is salvation.

Let us prepare a place in our heart for our Savior Jesus Christ, and all the crosses of the world will seem like roses. Those who are wounded like our Cross-laden Savior, feel no other pain. Let us abide in peace, and with St. Paul, the great lover of the Cross, exclaim, "Henceforth nothing shall seem troublesome to me, for I bear the marks of the Lord Jesus in my body." Why, then, be disquieted? **God is my God; my heart is His heart; I belong unreservedly to Him.**

In all trials, let our sentiments be those of Father Rodriguez,

companion of St. Alphonsus Liguori: "Build up and tear down, O Lord, I am content. **I desire only what Thou dost will."**

6. The one all-important occupation.

When we were little children, how busily we worked carrying blocks to build houses and huts! And when someone knocked them over, what tears we shed! Now we smile at our great concern about such trifles.

Thus will we look upon our earthly life after we have passed the portals of eternity. There shall we realize that all our solicitude for this world and its affairs was but the play of grown-up children. Not that we should lay aside all care for temporal things; God has given them to us for our use; but **what we should lay aside is the haste and heat of these cares.** Let us continue our play since we are only children, but when someone destroys our little house and upsets our plans, we must not grieve or fret about it. And when evening comes, when we must go to rest, **let it be peacefully: we go to our Father's house.**

Fidelity to all our duties is important, but let us be convinced that there is no more important occupation than the salvation of our soul.

7. Let us sail in the barque of Providence.

St. Francis de Sales wrote: "The Lord taught me from my youth to trust in Divine Providence, and if I could come into this world again, I would from the very start, let myself be guided by It with the simplicity of a child and with contempt of all worldly prudence, even in the most insignificant matters.

"My soul which has given itself wholly to God finds genuine pleasure in going with closed eyes wherever Divine Providence may direct me. Its designs are inscrutable, but always wonderful and loving towards those who entrust themselves to It."

During the coming year, then, let us sail in the barque of Providence. It will direct us to a secure haven. **Blessed are those who entrust themselves to God,** who being all-powerful **can** give them every good, and being our loving Father, **will give** them all good. Unhappy those who place their trust in creatures that promise much and give little, and even that little must be dearly bought.

REMARK. — We here wish to remark, that private revelations, according to the decrees of Pope Urban VIII in the year 1634 and 1641, in so far as the Church has not decided upon them, claim only human credence.

Feast of the Three Holy Kings

JANUARY sixth, the feast of the Three Holy Kings, is in the first place a feast of our Lord. Holy Church calls it the "Manifestation" or "Epiphany" of our Lord. Epiphany is Christmas for all nations, for all men. The Divine Infant manifests Himself to the nations and invites them to His solemn adoration. **The Magi are the most beautiful models for adorers of the Blessed Sacrament.** They begin to fulfil the word of the psalmist: "The kings of Tharsis and the islands shall offer presents; the kings of the Arabians and of Saba shall bring gifts; and all kings of the earth shall adore Him; all nations shall serve Him" (Ps. lxxi. 10, 11). They come from afar, heedless of fatigues and difficulties; nor do they turn back when the star disappears. Courageously they go before King Herod and inquire, "Where is He that is born king of the Jews? For we have seen His star in the East and are come to adore Him" (Matt. ii. 2). Having learned that, according to the prophets, Christ the King is to be born in Bethlehem, they proceed on their way without delay. When the star halts above the place where the Child is, they find nothing royal in the surroundings, still they pay no heed to the voice of nature but follow the voice of Faith; **they fall down and adore the Child.** Then they open their treasures and offer Him gold, incense and myrrh.

By their gifts they signified who He is whom we must adore. They offer **myrrh** because as God-man, He is to die for the human race; **gold,** because He is the **King** whose kingdom is without end; **incense,** because He is **God.** They prostrate themselves as a sign of their **outward homage.** They adore — that is their **interior worship.** They offer gifts — that is their **sacrificial adoration.** With their brow in the dust they bend before Him. They are of royal descent, accustomed to receive the homage of their subjects, and they kneel before a Child in a poor stable. They are learned men, sages, and they render homage in profound silence.

Our God — Our Redeemer — Our King

Their gifts are the expression of their interior sentiments. With the **incense** they adore the **Divinity** of the Child. En-

lightened by grace, they recognize in Him the Son of the Eternal Father, and in lowly adoration they surrender to this incarnate God their body, their life, their love.

They are given an insight into the Child's office as **Redeemer,** and with **myrrh** which typifies His sufferings, they worship the Savior who has come to sacrifice His life for them and for all men.

By the tribute of **gold** they acknowledge Jesus as Con-

queror over death and hell, as Ruler of all nations, as Head of the Church, as **King** of heaven and earth, and to this King of love and glory they offer their costly gift.

The three holy kings teach us to worship the **God-man** with all the powers of the soul: with a lively faith to adore Him who is of the same essence with the Father, from whom proceeds all life and grace, and to acknowledge our own nothingness before Him. They teach us to thank our **Savior** present in the Sacred Host, for His Passion and death, and to offer Him sentiments of compassion, contrition and reparation together with our own labors, trials and sufferings. They teach us to render homage to our hidden **King** upon the altar, to thank Him for having erected in our midst His throne of mercy, to invite Him to reign in us and around us, and lovingly to offer Him our understanding, **heart** and will as tribute of precious gold. With their exterior gifts and the solemnity of their worship, the holy kings teach us to honor Jesus as much as is in our power, to spare neither pain nor trouble, especially when the Blessed Sacrament is exposed for adoration, for then the King of kings appears upon His throne.

The example of the kings should spur us on to visit and adore our Lord in the Sacrament of His love. From them we should learn to suffer inconveniences, the inclemency of the weather, and cheerfully to bring sacrifices in order to show our love for Him. Thus we give to our Savior with the incense of adoration also the gold of love and the myrrh of sacrifice.

Finally, in the three holy kings we see the **reward** of reverent, sacrificial adoration. For nineteen centuries they have adored the King of kings in the glory of His majesty and are partakers of His kingdom. A ray of their heavenly glory shines back upon our earth where Christ's Church honors them with the glorious feast of the Epiphany and its solemn octave. The heads of the holy kings repose in the grand cathedral of Cologne. And what do they preach but the happiness of serving Christ the King, of worshipping Him and of ever remaining near His Person!

"The Real King of the Home"

IN the year 1908, Father Matheo Crawley, given up by the doctors as incurable, visited the shrine at Paray-le-Monial, in France. On crossing the threshold of the chapel wherein our Lord had so often appeared to St. Margaret Mary, the priest found himself suddenly cured. That same evening, while making the holy hour, Father Matheo understood that his Divine Master had cured him in order that he might devote himself to the task of Enthroning the Heart of Jesus in families.

Shortly after his miraculous restoration to health, Father Matheo went to Rome and besought Pius X to sanction his undertaking.

"No, my son, I do not **authorize** you," said Pius X, "I give you a **command. The Holy Father himself imposes it as an obligation. You must devote your whole life to this work. Understand me clearly — the whole of your life."**

Father Matheo, since that time, has been preaching the crusade of love. To conquer families for the Sacred Heart is his heaven-imposed mission. Wonderful is the success he has attained, and is still attaining.

* * *

I will bless those places where an image of My Heart is exposed and honored.

I will establish peace in their families.

These are two among the magnificent promises made to St. Margaret Mary which refer expressly to our Savior's desire of being honored in Christian families. These two promises alone carry sufficient power to set the heart of every Catholic aglow with the desire to see this work introduced in all homes, that the love of the Divine Heart may reign.

Many a family after having Enthroned the Sacred Heart in the home has declared: "There is an atmosphere of peace and tranquillity in our midst never felt before."

Father Matheo, when preaching at Lourdes, was one evening making his way slowly toward the grotto of the Immaculate Virgin. Coming toward him, he saw a countryman, attracted, he thought, by his white habit. Touching Father Matheo's arm in a friendly manner, the man asked: "Tell me,

Father, it was you, was it not, who preached today in the basilica?"

"It was, my friend," replied Father Matheo, wondering what might follow.

"Oh, how beautiful, how beautiful!" exclaimed the peasant. "How beautiful to know that **our Lord is to be introduced into homes, to become the friend, the Comforter and the King of Love.** How beautiful! For twenty years I have offered my daily Communions, and my holy hour every Thursday to ask for the founding of a devotion that should make **the Heart of Jesus the real King and Master of the home!"** — And Father Matheo was once again impressed by the wonderful efficacy of the hidden apostolate of prayerful souls.

"During my journeys," said Father Matheo, "I have met many eminent men, but I must confess that not one of them has spoken to me of our Blessed Lord with such unction as this peasant did... 'Who' I asked 'taught you this?'

"With a gesture of astonishment the man replied, 'Who? You, Father, ask me this! You, who say Mass every day! — Why it was **He Himself!**'"

* * *

Such would be the result if Jesus were really made the King of our hearts, and King of our homes. **He Himself,** would speak to our soul and flood it with light. **He Himself,** would at all times reveal His love to us amid our daily occupations, howsoever humble and lowly they might be...

The New Year wish of St. Francis de Sales to his friends was: **May Christ be ever with you!** This is likewise our New Year wish to our kind readers, and as a practical means of insuring this grace for yourself, enthrone the Sacred Heart as **the real King and Master of your home.**

Father Matheo's style of preaching is simple and touching. All will be delighted with his **Six Discourses on the Enthronement,** which recount marvels of Divine grace wrought in favor of those who proclaim the Sacred Heart as King in the home. 64-page booklet, 10 cts. per copy.

Enthronement of the Sacred Heart in the Home explains the spirit of this devotion and contains prayers for ceremony of Enthronement. 10 cts. per copy.

Pictures of the Sacred Heart listed on inside of back cover are all suitable for an Enthronement picture.

St. Francis de Sales

Feast January 29th

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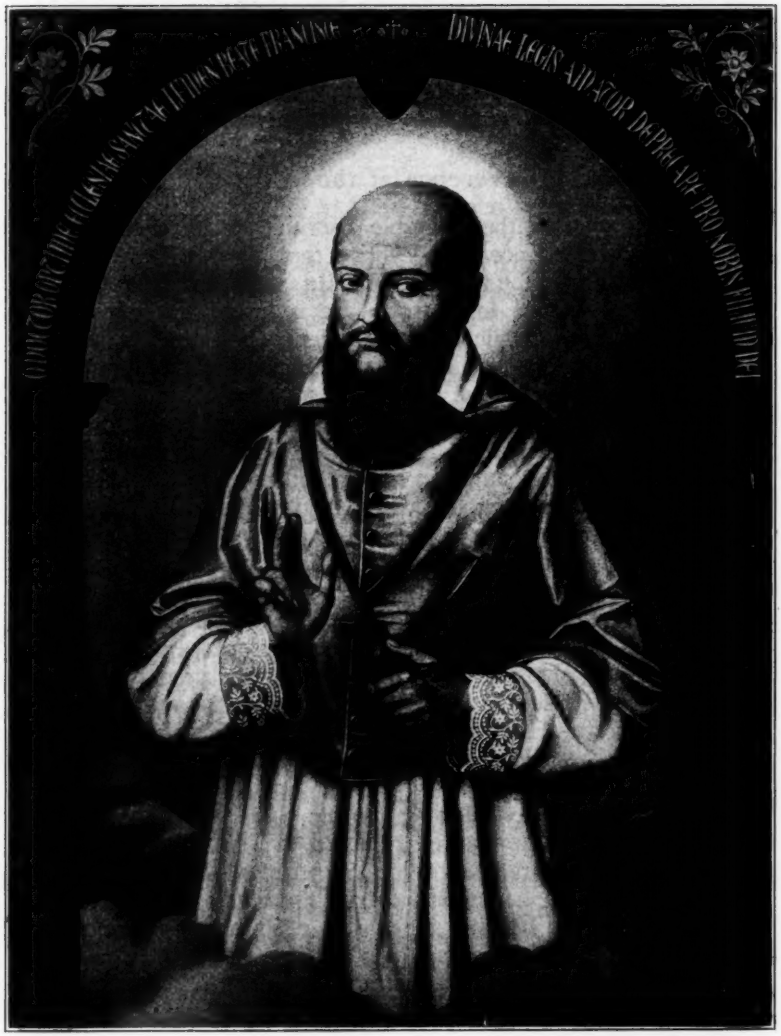
he child to be known in later years as "Francis, the amiable Bishop," was born in the year 1567 in the old chateau de Sales in the diocese of Geneva. From infancy this favored child showed a charming amiability of character. His mother instilled into his heart a tender love for God and his neighbor, and often repeated to him the words of St. Blanche, "My son, rather would I see you dead than to learn that you had committed a mortal sin."

Devotion to the Holy Eucharist was a striking characteristic in the whole life of Francis de Sales. While a student he daily assisted at Holy Mass, prayed the rosary and meditated on Holy Scripture. At an early age he made a vow of chastity, and thus preserved his innocence amidst the greatest dangers. He also wore a penitential garment constantly.

Francis relinquished brilliant worldly advantages in order to dedicate Himself to God in the priesthood. He was successively ordained priest, made chancellor of the cathedral of Geneva, and raised to the episcopal dignity, though it required a special command from Clement VIII to conquer his humility and induce him to accept the latter office in virtue of obedience. As bishop he labored with indefatigable zeal, as previously he had spent himself in reclaiming the Calvanists with such remarkable success.

The Holy Eucharist was the compass of his private life and of his apostolic labors. Even as a student he communicated every week, something very extraordinary at that time. When asked why he received Holy Communion so often, he replied, "For the same reason that I converse frequently with my teachers. **Jesus is my Teacher in the science of the saints.** I go to Him often that He may teach me." At his ordination, Francis resolved: 1. In all his actions to be animated by the same spirit of adoration as at the altar. 2. To ascend the altar in the same sentiments as if he were about to die. 3. In all things to unite himself in love to Jesus Christ, His Divine Model.

Francis was by nature very quick-tempered, but by constant self-control and fervent devotion to the Holy Eucharist, he became a model of meekness. He was accustomed to say: "Meekness and sweetness are virtues which correspond to this Sacra-



St. Francis de Sales, Bishop

Antiphon: **O most excellent Teacher, light of the Holy Church, lover of the Divine Law, pray for us to the Son of God!**

St. Francis de Sales was the founder of the Visitation Order of which St. Margaret Mary Alacoque, who received wonderful revelations from the Sacred Heart, was a member. Though St. Francis lived sixty years before the revelations made to his spiritual daughter, yet he had a tender devotion to the Adorable Heart of Jesus. He designed the coat-of-arms of the Visitation Order, shown above: a heart pierced with two arrows, encircled by a crown of thorns, and surmounted by a Cross graven with the holy names of Jesus and Mary.

ment of Love. If by the reception of Holy Communion, you become very charitable, then you draw from the Holy Eucharist Its peculiar advantage and in this way advance in perfection."

Reverence at the Altar

While offering the Adorable Sacrifice, St. Francis manifested such reverence and devotion that no one beheld him without being profoundly moved. He could not tolerate disrespectful behavior in church. He reproved the offenders, sometimes even publicly, if the offense had been a public fault. His meekness could not remain silent when he saw the house of God desecrated. While he was chancellor, he edified all by his distinct pronunciation and powerful singing of the Divine Office. Whenever he was prevented from reciting the Divine Office in common with the other priests, he usually prayed it in church on his knees.

During his mission among the Calvanists in Thonon, he was obliged to say Holy Mass on the opposite side of the river Durance for some time. It was winter, and the stone bridge across the river had broken in the middle. A single plank had been thrown across the stream to serve as a bridge until the stone bridge could be rebuilt. At times the plank was glazed with ice, and people shuddered at the very thought of crossing it. However, the desire of St. Francis to offer Holy Mass overcame all fear of danger. **He made the Sign of the Cross, placed himself on his hands and knees, and then cautiously crawled over the icy plank to the opposite shore.** In the same way he returned to Thonon after having celebrated the Adorable Sacrifice. Sometimes when he preached to the Calvanists, he secretly carried the Blessed Sacrament in a pyx upon his breast. He would then address Jesus, "O Lord, rule and reign in the midst of Thy enemies."

To make his apostolate against the Calvanistic heresy more fruitful St. Francis resolved to introduce the forty hours' devotion with exposition of the Most Blessed Sacrament. He began in a town before the gates of Geneva, the very heart of Calvanism. From there he went to Thonon and other places, regardless of the danger of attacks from the heretics. The prayers before the Most Blessed Sacrament and the preaching of the saint on this Mystery of Love had the desired effect; a great many Calvanists were converted.

True Devotion to Mary

According to Bl. de Montfort

MARY gladly offers to her Son our good works, for she knows that the value of a gift depends on the dignity of the one who offers it. Holy Church concludes all her prayers with the words, **through Jesus Christ our Lord.** Thereby she teaches us that despite our unworthiness our prayers receive great value if they are presented to God through the hands of our Divine Mediator.

As Jesus Christ is the Mediator between the Father and us, **so is Mary the Mediatrix between Jesus and us.** When, therefore, we offer our good works to Jesus, it is most profitable to present them to Jesus **through the hands of Mary.** She then offers our works to her Son in her own name. They become more enhanced and receive greater value through Mary, His Mother, whom Jesus reveres above all else, and from whom He gladly accepts the gift offered. In this way, we approach Jesus as if under Mary's mantle.

We let Mary speak for us; her voice speaks more persuasively than ours, and will, without fail, be heard by her Son. Mary keeps back nothing of what we give her; faithfully she gives all to Jesus. Bl. de Montfort says, "When we give to Mary, we give to Jesus; when we praise her, glorify her, she immediately praises and glorifies Jesus. Now as formerly when Elizabeth praised her, Mary sings the *Magnificat*: 'My soul doth magnify the Lord and my spirit rejoiceth in God my Savior!' "

In regard to giving our works to the Mother of God, Bl. de Montfort says: "To dedicate oneself thus to Jesus through Mary means **to place our good works in the hands of Mary;** for perfect as our works may appear, they are very often defiled and unworthy to be regarded or accepted by God, before whom the stars are not pure. Oh, let us ask this good Mother and Mistress to accept our poor offering, to purify, sanctify and beautify it, in order to make it pleasing to God. All we can do to win the favor and grace of God is of less value before Him, the Father of the human family, than a poor peasant's apple before a king whose tenant the peasant is, and who wishes to pay his rent with an apple. What would this man do if he were wise and in favor with the queen? Would

he not give his apple to her, and would not the queen out of compassion for the poor man and out of respect for the king, place the apple with some choice flowers on a golden plate? And could the king refuse to accept the apple with pleasure from the hand of the queen who wishes to favor the poor tenant?"

Why should we not act in the same manner toward our God who is infinitely holy and sublime? **After Jesus we must place all our trust in our powerful Mediatrix** who understands well how to win the Heart of God, and who in her goodness never refuses anything to anyone, no matter how wicked or how insignificant the petitioner may be. St. Bernard strengthens our confidence when he says, "If you wish to offer anything to God, offer it through the hands of Mary who is always worthy and pleasing to God."

Spouse of the Cross

FEBRUARY 9, 1924, will be the hundredth anniversary of the death of the servant of God, Anna Catherine Emmerich. This privileged person was born in the diocese of Muenster, Westphalia, Germany on September 8, 1774 of poor but pious parents. From her babyhood she enjoyed the visible companionship of the Child Jesus, the Blessed Virgin, her guardian angel, and some of the saints. Jesus taught her how to please Him in thought, word and deed, but **especially how to serve Him by sufferings.**

When very young Anna Catherine felt called to the religious life. After much delay, caused partly by the opposition of her parents, she entered the Augustinian Convent in Duelmen, Westphalia in 1802, and was professed a year later. Her life was one of self-sacrifice, suffering and intimate union with her Savior. In December 1811, the convent wherein Anna Catherine had spent her religious life was dissolved; the nuns were forced to leave. Anna Catherine, too, was obliged to leave the convent. Sick and suffering, she was given a home with the former chaplain of the nuns.

About this time her interior, spiritual life grew more intense. Even during the day while at work she would become

Prayer for the Beatification of Anna Catherine Emmerich

O Jesus, who in these latter days dost most ardently desire that the memory of Thy Passion and Death should be deeply engraved in the hearts of the faithful, deign, we beseech Thee, to hear our humble prayer on behalf of the Cause of Thy faithful servant, Anna Catherine, who bore on her virginal body the stigmata of Thy Cross and Passion. O Crucified Savior, by the anguish of Thy bitter Passion, grant, we beseech Thee, that the Spouse of Thy Cross may be speedily ranked by Holy Church amongst the number of the Beatified, and give us the grace, through meditation on Thy Passion to be more and more strengthened in Thy holy love. Amen. ***Our Father, Hail Mary.***

Indulgence of 50 days. Oct. 11, 1923

Imprimatur † **Francis Gilfillan,** ***Bishop of St. Joseph.***

ecstatic. God was preparing her for the **sublime vocation of taking part in the Passion of Christ through hidden sufferings and the sacred stigmata.**

During the closing days of 1812, Anna Catherine received the wounds on her hands and feet and side. Some time previously the marks of our Savior's crown of thorns had been impressed on her head. All these wounds caused Anna Catherine excruciating pain, and bled profusely. God had ordained this spouse of the Cross to be a living image of Jesus Crucified. She was, as it were, lifted up on the highway of the world, to preach the Passion of our Redeemer to an unbelieving people. Many revelations were vouchsafed to her by heaven, and these communications Divine Providence destined to be recorded and preserved for the edification of souls.

The holy life of Anna Catherine Emmerich has been so well proved, her exceptional graces received from heaven, so well authenticated, that the process of her beatification was introduced in 1899. Private devotion to the servant of God has been continually on the increase since her death, and has now spread over the whole Catholic world. Many favors have been attributed to her intercession.

All who venerate and have at heart the spread of the writings of this saintly Augustinian nun, this privileged mystic, signed with the sacred stigmata, are urgently requested to render possible her beatification by prayer and donations, so that the beatification may take place in February, 1924.*

The Holy Father Greatly Interested

Lovers of Anna Catherine have great hopes for her speedy beatification, for the Holy Father Pope Pius XI himself is an ardent admirer of the servant of God. The following letter which was sent to His Holiness, was forwarded by the Sovereign Pontiff to the Congregation of Rites entrusted with the

*Out of love and veneration for the highly privileged Anna Catherine Emmerich, we will gratefully accept and forward all gifts and contributions to defray the expense of the beatification. Send such donations with the remark EMMERICH FUND to: *Benedictine Convent of Perpetual Adoration, Clyde, Missouri.*

The Holy Life of Anna Catherine Emmerich — For the first time an English sketch is being offered to the public of the holy, privileged life of Catherine Emmerich. We urge all our readers to send for this edifying life. The proceeds of its sale will be used for the funds required to promote the Cause of Beatification of the servant of God. English or German, 10 cts.

process of the beatification, with the remark that since his youth he had greatly interested himself in the life of Anna Catherine Emmerich.

The Rt. Rev. Bishop Chartrand of Indianapolis, Indiana, sent the following petition drawn up in Latin, to the Holy Father:

"Most Holy Father: – We have learned with great joy that the Catholic people of Germany have recently made strenuous efforts toward the process of beatification of the venerable servant of God, Anna Catherine Emmerich. In our diocese there are also many faithful of German descent, and not a few of other nationalities, all of whom ardently desire that this illustrious nun should be numbered by Holy Church among the Beatified at a time not far distant. Such an honor, especially at the present time, will be a great comfort to our brethren in Germany who, on account of the misfortunes of their fatherland, are weighed down by sorrow and distress.

"Therefore, we kneel at the feet of Your Holiness and unite our voices with those of our German brethren in the Faith with the petition, that the venerable servant of God, Anna Catherine Emmerich, be soon placed in the ranks of the Beatified.

The most humble servant of Your Holiness,
Herman Joseph Chartrand,
July 31, 1923. Bishop of Indianapolis."

A Happy New Year — in Eternity!

FATHER Athanasius was busy setting up the crib as it was Christmas eve. For fifty years this had been his office, and each year he set to work with new delight at his favorite task. From this we may conjecture that Father Athanasius was no longer a young priest. "Yesterday my eightieth climbed upon my back," he had jokingly remarked in his own original way a few days previous; "it presses somewhat, but I think we'll hold out." Indeed, his good humor never left him; hence he was beloved not only by his brethren in the monastery, but likewise by the people and especially by the dear little children.

The day's work was done; the crib with the shepherds

and angels, but above all, with the dear Infant lying in the manger, stood ready for the Holy Night.

Midnight — Merrily the bells pealed forth from all the towers inviting the faithful, "*Venite adoremus* — Come and adore the lovely Infant in the crib, adore the Incarnate God; oh, come, all you of good will!" Joyfully the inhabitants of the town followed the call, hastening to the beautifully decorated monastery church to assist at the midnight Mass and to join in the Christmas carols of the angels and shepherds.

There in his choir stall, knelt Father Athanasius absorbed in rapturous contemplation. His thoughts dwelt not on earth; no, they ascended to the world beyond, to the bright realms of unending Christmas joys. A yearning, sad and yet joyful, overpowered him — a sacred longing to be freed from earth. "*Nunc dimittis servum tuum.* — Now Thou dost dismiss Thy servant, O Lord!" he softly sighed. Was it perhaps a secret foreboding?

There were people in the church until morning. During the eight o'clock Mass the devout throng filled not only the church, but even stood outside — so eager were they to hear their beloved Father Athanasius who always preached after this Mass... The aged monk ascended the pulpit... At first his voice was weak. Gradually a Divine zeal inspired him; his eyes shone with a holy fire and a heavenly eulogy **on the infinite love and mercy of God manifested in the Incarnation,** poured from his lips... Never had Father Athanasius preached so eloquently.

"O beloved Christians," he concluded, "the most beautiful Christmas is the Christmas in the heart. What better could I wish you than that such be yours now in this life and once a blissful never-ending Christmas in heavenly glory!"

Wearily Father Athanasius left the pulpit. He was quite exhausted. In the enclosure, the Father Guardian met the aged monk, noticed his weakness, and bade him go to his cell. "Your cough alarms me," said the Guardian, "do take care of yourself."

"He who coughs long, grows old," laughed Father Athanasius. But another violent attack made the Guardian uneasy. By evening inflammation of the lungs had declared itself; good Father Athanasius had high fever and could no longer leave his bed.

"I hope your eightieth birthday will not weigh too heavily

upon you, Father Athanasius," said the anxious Guardian. "Who would then preach the early sermon? Just yesterday you preached so powerfully."

"It was the Holy Child who preached, and God be thanked if It was heard."

Two Wishes

The illness became alarming. It was New Year's eve. According to the physician the crisis must come before morning. With fervent devotion Father Athanasius once more received Holy Communion, then the Guardian asked him if he had any wish.

"Yes, I have two: to die this year and to have our little crib set on the table before me."

"The first wish is in God's hands; but the second shall be fulfilled," replied the superior.

The little crib was placed in the cell of the sick friar. From that moment he fixed his eyes on the sweet Infant and His Blessed Mother. "To enter heaven during the Christmas octave," he whispered softly, "oh, how beautiful! how beautiful! Dear Infant, You will help me."

While the infirmarian was reading something at Father Athanasius' request about the joys of heaven, the sufferer fell into a light slumber. Toward eleven he awoke. His breathing was labored as he gasped, "The end is coming! **Dear little Infant, help!**"

In a few moments the brethren had assembled about their dying confrater. With a convulsive grasp Father Athanasius held the blessed candle while his gaze was fixed on the Babe in the crib. — A quarter before twelve. — All prayed and many a one wiped away an unbidden tear. Again the Father Guardian imparted the general absolution. — The bell from the belfry is about to ring out the old year. — Suddenly the dying monk looks up; his face animated with a holy joy. "Happy — New — Year! — I — go..." His head sank back upon the pillow — "to eternity" completed Father Guardian. Even in death a sweet smile lit up the features of the pious monk... The Divine Child had fulfilled his wish; He had taken him home to never-ending Christmas joys — his New Year was to be spent in heaven.

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St. Gertrude, the Beloved of the Sacred Heart

ST. Gertrude, who by her writings was to **manifest** to the world the loving tenderness of the Heart of Jesus in such a singular manner, was herself born on the Feast of the Manifestation or Epiphany of our Lord, January 6, 1256. During this same month, twenty-five years later, on January 27th, Gertrude received from our Savior a special grace, and from this time she dates her "conversion," as she calls it.

When only five years of age, Gertrude had been placed in the Benedictine monastery of Helfta. She had grown up in the shadow of the sanctuary in singular innocence and piety. Her own declaration, however, seems to indicate that she became in time too much attached to secular learning, and as she mentions, was losing a taste for the spiritual life and recollection. Then Jesus who had chosen her to be the Herald of His Divine Heart, came to her aid.

Gertrude had just attained her twenty-fifth year. Since the preceding Advent, her soul had been in a state of spiritual dryness. On the Monday before the Feast of Our Lady's Purification, Gertrude passed through the dormitory, and inclined respectfully, according to the rule, to an aged religious. On raising her head Gertrude beheld Jesus, her Divine Bridegroom, beautiful beyond expression. Full of tenderness, He addressed her: **"Thy salvation is at hand.** Why dost thou grieve? Thou hast licked the dust with Mine enemies and thou hast sucked honey amidst thorns; return now to Me, **I will receive thee** and inebriate thee with the torrent of celestial delights." Jesus showed Gertrude His radiant Wounds borne in love for her, and from that moment she was interiorly changed.

Henceforth the full tide of her affection flowed upward toward her Divine Savior. In return, our Lord privileged her with many and great revelations. Countless were the manifestations of His love for her, and innumerable the ways He communicated to her the riches of His Heart for the benefit of all mankind. The revelations of St. Gertrude differ from those of other saints in the familiarity and frequency of her heavenly communications. Her life was one of continual intercourse with her Savior; if we may be permitted the expression, **she lived at home with her Spouse.**

Gertrude's Blessed Death

Gertrude lived in such intimacy with our Savior, that almost daily He deigned to communicate to her the secrets of His Heart, and to manifest His love and mercy toward men... At length the time of her eternal espousals drew near. Through years of manifold suffering and pain, she had become conformable to her Crucified Savior. One of her feet was almost paralyzed, and the other so weak and painful that the least movement caused her intense suffering. She guarded herself most cautiously, however, that she would not betray her keen suffering, lest she should be deprived of the grace of assisting daily at Holy Mass. Each morning she had herself led to church, and as often as permitted communicated during the Adorable Sacrifice. Finally, the fire of love had entirely consumed her strength. A religious of the community beheld our Savior surrounded by angels who were singing at the deathbed of their beloved Gertrude: "Come, come O mistress, the delights of heaven await thee! Alleluia! Alleluia!" St. Gertrude died November 15, 1302. In the Benedictine Order her feast is celebrated on November 17th.

Prayer of the Church in Honor of St. Gertrude

O Lord Jesus Christ, who didst delight to dwell in the heart of Thy holy virgin Gertrude, grant through her merits and intercession that our hearts, being ever more purified and inflamed with love, may become a pleasing abode for Thee. Amen.

Despair of None — Pray for All

SAINT Francis de Sales would never have people despair of the conversion of a sinner until his last sigh. He went even further, — he disapproved of those who pass an unfavorable judgment against anyone after his death, even though the person had led a wicked life. The saint based this principle chiefly on the doctrine that, as the first grace of justification is not merited by any previous good work, so also the final grace of perseverance, need not necessarily depend upon our merits. He encouraged all to have good hope for the deceased, no matter how impenitent a death the person may

seem to have died, for we can draw only uncertain conclusions; we judge from the exterior alone, and in this the most prudent are often deceived.

Let us not forget that with God one hour, yea, one second suffices to enlighten a spirit lost in darkness, to move a heart hardened by sin. When the dying man can no longer hear a human voice, still he is convinced and penetrated by the voice of God. Who would dare to set limits to the mercy of our Creator? If, then, those whose loss we mourn have not lead a good Christian life, if death took them by surprise and left them no time to receive the last Sacraments of the Church, still we have no reason to despair. Let us remember that **the mercy of God is infinite.**

Do We Wish Our Prayers Heard?

"A FEW years ago," says the Rev. Emmanuel Bailly, superior-general of the Assumptionists, who was an eye-witness of the facts related, "I saw a poor woman who was a member of the National Pilgrimage enter the 'Bureau des Constations' at Lourdes. Her certificate was as follows: 'A wound or running ulcer in the leg, of large dimensions, refractory to all treatment thus far applied, seemingly incurable or requiring a long time for a cure.'

"The examining physicians noted that the wound, which had been dressed even the previous day without success, was now completely closed. They questioned the woman. But she, thinking only of the miraculous event that had been accomplished in her favor, answered: 'Gentlemen, the only thing that I know is this: First I went to the Grotto; I prayed much, but was not cured. Then I thought that prayer was not enough.' 'But,' said a physician, 'how long did you have this running sore?'

" 'Gentlemen, the certificate states it. I said to myself that I must not only pray, but also receive the Sacraments. I therefore received Holy Communion . . . but I was not cured.'

" 'Well,' said another doctor, 'how long did you use crutches or a walking cane?'

" 'Now, gentlemen, that was a fact, but I tell you I did not mind it at all. I simply said to myself: If Holy Communion does not cure me, I will make an act of faith; that will require

a serious effort. Therefore, I threw myself into the miraculous pool. . . But I was not cured.'

"'But,' retorted a physician, who began to feel impatient, 'we want to know about your ulcer, its nature, its history.'

"'Gentlemen, I beg your pardon, but as for me, I thought only of supernatural means to obtain my cure: that is the only thing I care for. I have no interest in the rest. When I came out of the pool I recalled that I had not performed an act of penance or self-denial, and so I went up the stairs of Calvary on my knees. God knows how much I suffered in this ordeal. **When I reached the Cross I expected to obtain my petition . . .** but I was not cured.'

"'Well, now, my good woman,' said the doctor, rather sharply, 'that is not what we want you to say. What did the doctors tell you about your wound when you started for Lourdes?'

"'Really, gentlemen, I did not mind at all what the physicians said, I am perfectly sure that they did not cure me. But this is what happened to me. At the foot of the Cross I saw two pennies on the ground. I picked them up, but did not know what to do with them. I came here a poor woman, penniless, for the "Dames du Salut" have paid my expenses. While I was hesitating I saw a blind beggar near by. I said to myself: As yet I have given no alms. True, **I had performed the other acts of a Christian life: prayer, Communion, acts of faith and penance; I still had to perform an act of charity,** and so I gave my two pennies to the poor blind beggar. At once I felt a strange shiver and severe pain in my leg; and then in the twinkling of an eye I was perfectly cured. I walked easily and descended the stairs without difficulty, and when I looked at my leg I saw that the wound was gone, and in its stead was a large scar, as you have seen for yourselves. And the only explanation I can give is this: The Blessed Virgin has taught me that we must perform not only this or that act of religion, but **all the acts** of a Christian life, if we wish our prayers to be heard, especially acts of charity.' " — *Retraite du Pelerinage National a Lourdes.*

* * *

Never before have conditions existed on our planet that exist in Germany today: famine, hunger, cold. — Let us open our hands and our hearts to the needy: "Do not forget to do good and to impart: for **by such sacrifices God's favor is obtained"** (Heb. xiii. 16).

Most Terrible in History

Dear reader, your heart would be crushed did you realize fully what unutterable suffering, what unspeakable privations, what inexpressible sorrow overwhelm the people of Germany today! In consequence of the chaos of the nation, work has ceased, unemployment has become universal in that land of industry and aggressive science. — And this is Germany today!

The following are extracts from a few of many letters received within the past week: —

"My heart bleeds when I see such untold misery, when I must listen to such urgent appeals for help. Mothers and children, the sick and feeble, the superiors of institutions implore me; my priests wring their hands with anguish and beseech me to seek aid to save from freezing and starvation our people in this hour of despair. It is no exaggeration when I declare that here in the very heart of European civilization, millions of human lives are endangered by lack of the bare necessaries of existence. — Help us! help us! The cold days of winter are at hand; coal and clothing are needed for our freezing poor. O Catholic brethren, forsake us not, now when our distress is at its height." — Such is the cry of anguish from the paternal heart of a prince-bishop — a picture of Germany today!

"In the cities the misery cries to heaven; thousands are dying of hunger... The winter will bring terrible suffering and misery upon us... We daily feed hundreds of poor, though we suffer hunger ourselves. All we can write of our need, concerning our privations in food and clothing is nothing in comparison to the reality!" — Thus laments a superior in afflicted Germany today!

"It is well-nigh impossible to obtain our daily bread. People once wealthy now come to our charity kitchen, and are thankful for a piece of bread. Daily, more than one thousand are fed at our monastery door." — From a Benedictine Abbot in suffering Germany today!

"Many have already died of hunger; most will starve this winter if they do not freeze to death... This winter will be the most terrible in the history of the German people. If God does not work a miracle we will all perish!" — Words of a prelate in impoverished Germany today!

"The need of the coming winter will be unspeakably great. Your help, Rev. Father Lukas, came just at the right time. Some of the theology students wanted to give up their studies because they could no longer endure the hunger and privation. — Your generous gift will help for the present..." — Oh, how sad the heart of this shepherd of souls in his anxiety to provide for priestly students in afflicted Germany today!

"Never Before on Our Planet"

"For fourteen days our superior has been unable to provide us with daily bread... We know of many families whose dinner consists of cooked potato peelings. We know of noblemen who are now provided

with a few potatoes daily by their former servants. Oh, how many die of starvation! Is it a wonder when one loaf of bread costs billions of Mark! Such conditions have never before existed on our planet!" — An example of the pitiable state of religious institutions in sorely-tried Germany today!

"O Father Lukas, you have no idea what the poor Sisters in this hospital suffer. The patients are wanting in everything in clothing and food. It is no exaggeration to say that the need is maddening." — Thus writes a pastor from oppressed Germany today!

"I have seen people fall on the street from utter exhaustion caused by lack of food... Priests, pale as corpses, besought me with tears in their eyes for even $1.00, an American Mass stipend... One priest was dressed so shabbily; his suit was worn and green. 'Father,' I suggested, 'could you not turn the cloth?' 'Sister, it has been turned twice already,' was the humble, pathetic reply." — We can form no idea of the bitter want of the priests in Germany today!

A young man begged for some Mass stipends for his needy pastor. "Your own parents?" he was asked, "They have enough to eat, haven't they?" — The brave boy broke down; tears choked his voice as he replied, "Only when father can sell a pair of wooden shoes; then they can buy something!" — Experience of one who has traveled in famishing Germany today!

"Help us! Help us! I conjure you! Help to feed the poor children. Oh, if you could see those emaciated faces, those hungry-looking eyes of the little ones! Believe me, it breaks one's heart... We cannot think of buying clothing; we cannot even get enough to eat. Help us! Help us, I implore you" — cries a teacher of starving Germany today!

"I work hard and long, but in one week I cannot earn sufficient to buy two full meals." — Such is the state of workingmen in paralyzed Germany today!

"Our churches are without the perpetual lamp; we cannot buy candles for Holy Mass; the little wine necessary for the Holy Sacrifice costs beyond measure; it is almost impossible to get white flour for the altar breads!" Oh, how sad that souls, and even our dear Lord Himself must suffer in afflicted Germany today!

* * *

The American dollar is the great means of bringing relief to Germany today! Bishops have ordered religious communities to open charity kitchens and feed all the poor who come; yet these poor nuns have nothing themselves! By placing money in the hands of the prelates and religious, we help thousands of poor families. Intentions we send to the bishops are distributed by them to their impoverished priests, and these in turn aid the poor people. Even $1.00 is a help; $100.00 will go a long way to feed the poor; and $1000.00 may be the means of saving thousands

from utter starvation, and preserving from dissolution these venerable institutions, the bulwarks of the Catholic Faith. Oh, who would not lend a ready ear, who would not open a generous hand to the needy in Germany today!

GRATITUDE

News of the inexpressible need existing in Germany saddens our hearts. But, dear friends, be consoled by the following letter. It proves what inestimable relief has been effected by the hard-earned money you have so cheerfully given. This is but one of the many grateful letters received from prelates, seminary directors and superiors to whom your donations have been sent.

Extracts from a letter received from a seminary director a few days ago:—

The eighteen students who are enjoying the benefit of a scholarship, make splendid progress in their studies, and their vocation develops firmly and unmistakably. They are the first in the class... Just yesterday I mentioned to our Rt. Rev. Bishop that the greatest benefit God has bestowed upon us in these last years is that He has sent us a second Boniface-benefactor in the person of Father Lukas. In ten years from now all of Catholic Hessen will be guided by clever scholarship-pastors of the Rev. Father Lukas. Please tell those dear souls who aid the poor students that without their help the diocese of St. Boniface would remain without priests for decades of years. Prices and bitter want are at their height. Nothing can be gotten for German money and our poor students pay but little with the hard-earned marks of their parents. The parents and brothers or sisters work with all their strength, but how little they can spare! Dear Father Lukas, do not take it ill if I commend to your generosity seven very needy but good and pious aspirants for the priesthood...

Dear Rev. Father, these seven are at present my greatest care! Between now and Christmas it must be decided whether to send them away or let them continue their studies. We and the boys pray daily that God may provide benefactors for these poor students. Until now, dear Rev. Father, my trust in you has always been rewarded. I have great confidence this time, too. Oh, how sorely God tries our seminary! It will require aid from all quarters if our most necessary institutions are to be saved. What we eat, the roof under which we live, the land that we cultivate, are so heavily taxed, that, without considering the high prices, one would need to work hard day and night just to pay the taxes.

I have made a contract with the poor souls for the month of November. I will offer everything for them if they will only lead us to a happy Christmas. Oh, this feast! Poor as the Holy Babe in the stable must we celebrate it in hunger and sore distress... However, we will persevere in the sacrificial spirit of the Redeemer-Child. But for you and all the generous benefactors, we will pray during advent to the Divine Child, that He may impart to you in our stead, the choicest Christmas joys.

T..., Director.

In this country the education of a priest costs from $1500.00 to $2000.00. In Germany and Austria a donation of $500.00 would be sufficient for the education of a youth to the priesthood. What a blessed consciousness to know: Through my efforts I have made it possible for a young man to study and become a priest! Daily he will remember me at the altar; daily he will pray for those dear to me, and should I not see him on earth, surely I will see him in heaven where he will be forever grateful. How the Lord Himself will reward such a great act of charity! However, many with the best will are unable to sacrifice $500 00; but $250.00 or $300.00 would probably be possible for them. This amount would defray the expenses of a student of philosophy or theology until his ordination. Others, again, by being sparing and economical, can lay aside $50.00 or $60.00 a year. That is just sufficient to pay the expenses of a student for one year: Now he can study! Without this support he would have had to give up his studies.

Whoever wishes to adopt a student may send us the offering and we will forward this donation or scholarship to the diocesan bishop or to the directors of the seminary who will apply it to the education of a worthy student. The bishop or director will write to the donor, and the student will continue correspondence with his generous benefactors.

Altar Bread is Lacking — Stretch out your hand to the needy priests of Germany. Without American Mass stipends they will no longer be able to offer the Holy Sacrifice. Some churches have lately been closed because the poor priests are unable to buy the altar breads and wine necessary for the Holy Sacrifice. If possible have Masses offered, many Masses! Masses for your dear departed, for your family; in thanksgiving for the graces of the past year, in honor of the Sacred Heart or the Blessed Virgin for the poor souls. — This will be true and meritorious charity.

CONTENTS — JANUARY, 1924

New Year Greeting — A Special New Year Wish for 1924 — The Crib and the Altar — New Year Maxims — Feast of the Three Holy Kings — "The Real King of the Home" — St. Francis de Sales — True Devotion to Mary — Spouse of the Cross — A Happy New Year - in Eternity — St. Gertrude, the Beloved of the Sacred Heart - Despair of None - Pray for All — Do We Wish Our Prayers Heard? — The Most Terrible in History — Gratitude.

For the Little Ones

Jesus in the Hearts of Little Children is a complete prayer-book for children which pleases and inspires devotion not only in the hearts of the little ones, but it attracts even their elders.

The chaplain of an orphanage says: "It is a real little treasure in my opinion. Father Lukas has certainly managed to compile a book that finds its way into the very hearts, where we all are anxious that our Lord should be."

A nun: "The prayer-books were all sold within a week of their arrival. The children are all so delighted with them that they take them out at recess to read, they are so interested. Without exception, they are the very best prayer-books we have ever been able to get for the children. The language is so beautiful and sweet; the book so full of lovely thoughts. We are as delighted as the children. And to have them just in time for their first Holy Communion means so much. Oh, how far-reaching is the good you do!"

Jesus in the Hearts of Little Children is printed in clear, large type on best paper. It contains sixteen appropriate pictures and two Mass devotions. The first gives a simple, clear explanation of each part of Holy Mass; the second is a **Communion Mass.** Besides the usual prayers, there are **eight visits to the Most Blessed Sacrament** in which the child speaks with loving simplicity to our Divine Savior. **Durable cover. Price 20 cents.**

Benedictine Convent of Perpetual Adoration, Clyde, Missouri

Mother Most Amiable

Adorn your home with religious pictures. On the opposite page is a choice assortment ready for framing. A priest says of them: "Your pictures are beautiful. They are deeply inspiring! You are to be congratulated on the choice selection of artistic religious pictures."

A young man writes: "When I look at that beautiful picture in my bedroom, I find courage to fight the daily battles and overcome the many temptations that beset me in my associations at work."

Artistic Pictures — In Photo-tone

Pictures will be blessed when remittance accompanies order.

Sacred Heart of Jesus, full figure	-	18 x 28 in.	$0.50
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Sacred Heart of Jesus, bust	- -	11 x 14 "	.17
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Christmas and New Year Post Cards

Modern art disregards the significance of these beautiful feasts almost entirely. To the practical Catholic they have a deeper meaning than the mere exchange of presents. Christmas is the birthday of our Lord, and all Christmas pictures should commemorate this joyful event.

To supply our friends with suitable holiday cards, we offer beautiful representations, which will edify your friends and inspire them with the true spirit of the season. The quality of the paper as well as the artistic execution of the different designs is unsurpassed.

30 cents per dozen

Little Devotions to the Holy Infant Jesus

A very attractive brochure which contains: Nine days' devotion to the Divine Infant, veneration of the mysteries of the holy Childhood and other beautiful prayers to the Holy Child Jesus. The charming simplicity of these aspirations captivate the heart and prepare it for Advent and Christmastide. A friend says of it: "These devotions are so sweet... so deeply spiritual." 5 cts.

January 1924

Magnificence of the Love of God

Explains in simple words the inestimable value of acts of love and perfect contrition. 5 cts. each.

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A consoling booklet which will teach you resignation and how to be happy even amidst suffering. 5 cts. each.

Words of Consolation for the Sick and Afflicted

A spiritual bouquet gathered from the teachings and writings of saints; full of comfort for your sick friends. 5 cts. each.

Most Consoling for the Human Heart

Vol. I Contains revelations which will fill your heart with great confidence in the goodness and mercy of God, and show you the value of prayer and a holy intention. 10 cts. each.

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Indulgenced Prayers and Aspirations

A collection of practically all the approved indulgenced ejaculations in honor of our Lord and our Blessed Mother conveniently grouped. 5 cts. each.

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Sketch of his life, with prayers in his honor. Combined in this booklet are devotions to **St. Rita, Advocate of the Impossible.** 5 cents each.

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A brief account of the wonderful life of this privileged virgin. 10 cents each.

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History of the manifestations of the Holy Christ of Limpias, Spain, since March, 1919. Marvels witnessed by bishops, priests, physicians and pilgrims. 10 cents each.

The Miraculous Crucifix of Limpias, Spain — Pictures

Three different views inexpressibly beautiful and true. Made up in an elegant 16-page map of finest art paper, with a short history of this remarkable Crucifix and edifying reflections on the Passion. 20 cents each.

Benedictine Convent of Perpetual Adoration, Clyde, Mo.